

M1532  
Tuesday, February 4, 1969  
New York City  
Group I

Mr. Nyland: So, Group I. I don't say one of the few times that you happen to see me, and it would be worse ... by withdrawing from Group II I knew what would be involved and that the responsibility is taken over gradually by some leaders... It relieves me, at the same time with the increased activities at the Barn and a few trips here and there, as far as my work is concerned it is ... it's worse than before, much more time consuming. And also in relation to the cassettes and wanting to listen to tapes, also that increases work. It doesn't matter, only we have to consider every once in awhile this Group I as Group I, and conditions have changed a great deal since we have the Barn now for about a year; so that the necessity of Group I partly still exists and partly need not exist, because we still have Friday evenings and then at the Barn several people come, so that even that what we could talk about in this particular meeting on Tuesday may be even repetitious.

So, we'll make a little change. Whenever I go to Boston or whenever I'm away, there will not be a Tuesday Group. For some unfortunate circumstance I didn't get the tape of last week, so I haven't been able to listen to it. I've heard enough from a few people about it, and I'm afraid that the discussion is not entirely right. Too much deliberation. There's not enough coherence. There's not enough at such a Group of the different Group leaders. And originally you also remember that for Group I we thought that we could discuss among ourselves, in Group I, the problems that would have come up for a Group II. That also is kind of a failure. Then we tried to make an arrangement that Group leaders would meet after Tuesday, and that also kind of failed.

How to make these kind of ideas real when one has in mind dissemination of the ideas and as study of the truthfulness and correctness of different definitions; and when a Group gets larger and larger it becomes much more difficult ... and also there is much more dependence on me,

*that I will straighten it out ... and I think that exactly because you will see less and less of me, we can go two directions: One is actually that you get together and realize what you have to do, the other is that it dilutes and that you gradually run into the ground. Now, you have make up your mind about that. Because that's not really up to me anymore. It is up to you to wish to maintain it with all the information and data we ... you have at the present time, and there is more than enough. And if you wish to continue and if you actually have that kind of a sincerity and not lose yourselves in all kind of other things which belong to ordinary life, it is up to you to see if you can maintain a level for the dissemination of material for inner existence. I call it once in a while 'research,' but I'm certain it belongs to something that is your inner life; and that you have to realize that that is important, and when it isn't or when there are too many conflicting things that happen, you are, as yet, not utilizing that what is available.*

There is all the time the difficulty about understanding each other and the difficulties of ordinary life which, of course, seep in, and whenever we have any kind of a Group in connection with this kind of Work. And it's idiotic to think that we are already such holy and sacred Man that we know what to do; because we still work 99 percent unconsciously, and that there are many mistakes that are made even in description of Work and there is still misunderstanding—all of that one can know and by experience one must know.

When one is honest it's very difficult to maintain a certain level. But still I believe that it has to penetrate more and more into several of you who I call 'leaders,' and who should give a tone, a very definite tone. You remember, in San Francisco we have a Group III. And at the time when we made it, which was about a year ago, I asked several ... seven people there to take care of that kind of a Group. One or two left out of that Group and then there were a few others were added, and they maintain a level among themselves of Group III, which perhaps made it a little easier and perhaps not so easy. But each time after a meeting all of them—and they attend regularly—all of them get together and talk about themselves what they have answered, how they answered, what was wrong, what was not really correctly said, what was discussed at too great a length, what kind of subjects were discussed and didn't belong to Group III. And I wished you could hear these kind of discussions to see what goes on in a Group in San Francisco when I'm not there ... and I'm there only a few times—you might say a couple of months, at most—during the whole year.

This is... I have mentioned it before: There is an aliveness which sometimes we lack, and it

is such a pity. I don't want to dwell on that further because you know it, I've said it so often, and it is something that gradually we will change, I hope. I would suggest that instead of the meetings when I'm not here on Tuesday, that the Group leaders meet—those of Group II and those who are interested, really interested. Not this Group. Because there are too many of this Group that don't belong to Group I. I said that three or four months ago, and I also made it kind of an honor system. And I cannot do it because you come and you ask, and who am I to say that you shouldn't come when you are honestly and seriously interested. Because there are no particular secrets in Group I but there is a commitment that is necessary, and you remember that was: That each person who belongs to this Group comes regularly every week, it's important for them then. But I also know that when I talk about these kind of things I put a tremendous amount of burden on some of you, and that sometimes you cannot do it. And I ... of course I will be the first one to admit that. But you have to realize that we are involved in something that will last for a couple of years and then, in this way it will disappear.

And it's not threatening you, it is simply common sense. You must realize what we are trying to do and how we try to do it, and that certainly it might even run dry. It might even be so that I repeat myself like an old fool, talking the same thing all the time—the same kind of clichés, the same kind of examples. When it comes to that point, I will stop. There may be different reasons why I would stop, why I want to get away from all of this somehow or other. And I'm only mentioning it to you because the time is still short, and you must know that for yourself: Whatever you want to do with the rest of your life, I will not be there all the time.

And again I say, it's not that I'm so goddamned important. Work is important. I help you to try to understand it. If you wish to Work you don't need me, and I hope by God that you can Work so that you don't need me at all. That is really the wish. But it is sometimes very difficult when I see behavior—behavior at the Barn. I see you all. You know what I mean. I don't appear so often, but whoever comes there, I know what are the motivations for them to come. And they are quite varied and sometimes they are not honest, and sometimes they are a little hypocritical and they appear differently from what they really are and they want to create an impression. Sometimes they are dumb, sometimes really they are not really what they ought to be; even if it was their own house where they were, they wouldn't have any particular responsibility for certain things. And I see this go on, and I must let it. Because it will have to find its level, and all I can do is to remind you every once in a while when it is not entirely

correct; and then I hope that your Conscience starts to work at times and that maybe sometimes because of certain meetings you become sufficiently emotionally involved that you know that something ought to be done by yourself.

These are all opportunities in life, and opportunities which continue at the Barn as well as anywhere else. Whenever one wishes to Work, you will find all opportunities useful to you. And don't start to select too soon, because you might miss the boat in doing it. Take everything that happens. If you can. If you cannot take it, then of course you know at once that you don't have to take it if you try it once. If there are obnoxious people around, it is a good opportunity for you to find out why you think they are obnoxious and what it does to you, and to what extent it can help you to Wake Up.

Someone asked me tonight will there would be questions, and I said "Yes." And then afterwards, in thinking about it I said, "What kind of questions can you ask that you are asking already in Group II." And I hear them because I listen to such tapes, why should you ask questions now when there is a chance for me to develop certain things. And I'm perfectly willing to answer questions. It isn't that. Ad infinitum, and time and time again the same kind of a thing, with a great deal of patience I will tell you what is the aim or what is meant by being present to yourself. And if there are urgent real questions that one wants to ask in the presence of other people because it will give an added opportunity to your sincerity, it's quite all right and I can stop right now and say what questions are there and then we have the level of the questions. And sometimes it may be right and sometimes maybe there are questions which are answered when we are talking together.

There are important things still that we like to talk about once in a while, and they're not necessarily in questions. They are in All and Everything. There are certain concepts that belong to Work. There are certain perspectives in Work which many times you read and you don't really know what is meant, and I still think it that would be useful if once in a while I talk about that—to tell you really what I think and where it is placed and what the value might be for you. You remember three years ago we talked about the Strivings, and we took one month ... January, February, the first five months of the year for the Strivings as they are indicated in All and Everything: The physical body, emotional and intellectual, the relation towards God, and the spreading of the ideas. Five months, and then we repeated that; because the first time, when one does that for a whole month you see a certain tendency on your part which has a special

reference to one or the other of the Strivings, that then maybe you have forgotten something or in doing it again you will have a different kind of a viewpoint. So ten months went by, and then two months as a recapitulation. Then in the beginning of the following year I said you take a Striving ... you take now a tendency in regard to that possibility of Striving, you take it and you go against it, you see it, you try to use it. And we took it and reported very little about it ... and most of you in the middle of the year had forgotten it, and then sometimes when I did remind you, that you had to be ashamed because it was forgotten. It was a different task, and it was a task over a certain length of time in order to find out a little bit more about your personality; so that not everything would become unconscious, but that maybe part of it actually could center in the inner life of yourself and that it then might have a value which was different from what it was before.

The whole idea of that kind of ‘task,’ you might say, was to make it possible for you to learn what you are and to give you that kind of self-knowledge, and also—as in the second year, then—the necessity of doing something about it with an aim which, every month of that year, was the same: An aim to try to be Awake while you strove against or did something so that that, then, was a little bit more under the searchlight of yourself and that you found out the difficulty that is involved in going against anything that is your habit, or that is even a trait of your character.

I don’t want to give these tasks anymore for that length of time. Maybe we cannot continue with it ... and at the same time there they are, and the only that task I now would like to give regarding them is that during the next month—it is the beginning of February—you read those Strivings ten times during this month, at any time that you wish. And for each Striving that you start to think—before—what is my state before you start reading; so that when you read there is something that is open in you; so that then it’s not just something that you happen to read in a book because it happens to be a little task, but it’s something that you become serious about. There is form of wisdom, and it might be of help. How will I receive it. What do I do in such a case when I actually want to be affected and that something deeply in me has to respond to that. And that’s the way I have to read it, and if you don’t read it that way then don’t read it at all.

I’m not guaranteeing anything—that it will help you—but I’m quite certain it will make you honest. It may not help you in the sense it will change your behavior, because that’s a little different. It is also a little bit more difficult if you try, but at least let it penetrate; so that it has a

place in your Conscience; so that perhaps later in your life when it is necessary, that it could come out and that then at such a time you will remember what was meant. And that kind of a reading with Martfotai—and say it aloud—what is meant by that word; it's a state in which you should be—sacred—then go on in your ordinary life after that. Ten times during this coming month at any day that you wish, any time of the day that you wish.

It's only a little example of how I would like to have you use that Group. Because you still don't use it, and you rely little too much on your meetings. And I've told you once that I'm not going to explain the book to you. That has to be digested by yourself. Because if you don't do it, you won't get anything from it. If you just hear a few explanations on my part and I give enough in order to give some kind of a guidance, it goes in one ear and the other ear out again. It will not take hold of you.

You've got to make these ideas part of your life. That's the idea of Group I, isn't it. That is the idea of commitment. That's the idea of a responsibility which you take on yourself, to know when you talk about Work that it is truthful and not just throw around a little bit a couple of words which have no particular meaning and not even based on your experience. This is why I would like the members of the ... the leaders of the Groups II to get together and really accuse each other when they are not correct or that they are a little too superficial, or don't have the right attitude towards it.

Such a great deal you have to learn. And at the same time, how will you learn unless there is something ahead of you that is worth more, towards which you can strive. What is your aim for a Man, for yourself to see in what way part of these ideas can take place in your life; and you can use them and apply them as you live, and not be bothered all the time by the rotten idiosyncrasies of yourself; that there is some means, somehow, to get over them and to fight against them and to see what ought to be done, and those are the different ideas that happen to come to you in the conditions in which you happen to be, because you are mechanicality squared. What's the aim of that book. If you take certain things out of it—out of the content—maybe you don't understand it. Every once in a while ... you've read it enough times and you take certain sections, you know that you are ashamed that you've read it and you don't remember it.

I want to say something tonight about this question of Conscious Labor and Intentional Suffering. I place it quite a distance away from one. Because it is necessary to understand really

the intent of Work—to understand what is really the meaning of what you are now, and what you might become—and that there are certain times that already you would like to know a little bit about what is meant really by this Consciousness in which I Labor, and how can I now already get a smell of it even if I cannot, as yet, use the energy which is necessary for it. So that after this particular little period of an Observation and Participation and the process of Experimentation of myself; at the triad of what belongs to the beginning of my Soul, that then I have to face a problem, and that problem is: How can I now create difficulties for myself which are useful.

And the energy I need for that is an emotional quality which I have to build up, which I have to make. Because it has to be an emotion; not a feeling; not just something that belongs to me, it has to be an emotional quality which belongs to God. Because in this Conscious Labor I wish to cross a bridge so that then God can still take me and help me further, and I want to have a little taste of that once in a while ... because I know what I will be up against in time to create that what I must do in order to fulfill the purpose of becoming free from this Earth.

You see, this kind of Intentional Suffering, it used to be translated as ‘voluntary’ suffering, and it was not the right word and Orage changed it into ‘intentional.’ It means I create, intentionally I make that what is, for me, a suffering. This kind of suffering is not going against the grain in ordinary life. In ordinary life I do many things. Every once in a while I have to. Sometimes I think I’m noble if I do it, sometimes I hope for the affirmation of someone else, but I do certain things because I don’t want to do them but I have to do them or I’m compelled to do them, or something in me tells me that I ought to or that I wouldn’t be the kind of a Man that I think I am when I don’t do it—and things of that kind are completely unconscious. I learn something with it, and of course I train myself and I become more or less a little bit of a master regarding my body having to do this and that. That I’ll have difficulty getting up out of bed early in the morning, I can train my body to get up and I can tell my mind you’re stronger now tomorrow morning, then that body when it wants to sleep tell it to get out. If I want to face some people I don’t like, or I have to play poker with them, or I have to do certain things that are greatly distasteful—I can do it, of course. Because I can do practically anything when I set my mind to it. It is not that difficult if it is within the means of my body...

But this is not Conscious Labor, and it has nothing to do with Intentional Suffering. The accent on doing something against the grain myself, when it stays within my own realm and it

remains unconscious has only a value for this life on Earth. When I say I wish to go ‘against the grain’ in the sense of the creation of that what is causing me suffering, it’s an entirely different viewpoint; because in that I’m not looking for any results whatsoever, than only that what I can profit by it; in ordinary life I do things against the grain because I don’t want it, and I can see the end and a change and perhaps even the satisfaction afterwards that I’ve done something which cost me some trouble or energy, but in Conscious Labor it is what I create and they both go together as a Suffering which I make and create for myself.

I will run a risk of being disliked tremendously; because one is compelled to create such Suffering in which then intentionally I have to introduce certain things which are unusual either for myself or someone else, and I may create such conditions in which the other person will never understand why I do it than only for the glory of God, and *that* I cannot talk about because that’s my own life. And for that reason that whenever I try to do this, the only way that I can actually derive benefit is that I compel myself to Wake Up. Otherwise it falls back into the ordinary so-called ‘going against’ the grain, and I gain nothing at all. I don’t—and I never will—gain affirmation from someone else if it happens to be the creation of conditions in which I feel that it is necessary for such a person to know about it; and they will hate me for telling them because they cannot understand in what particular condition they are, and I am compelled to say it; because I have to say certain things that they don’t know as yet, and instead of approbation I will be hated, and that I must know because *that* is the Suffering.

I know that I will constantly, in that kind of an attempt, have to be reminded that this is Suffering for me. Take a little example. I listen to your tapes. I listen to many tapes from other cities, and for me it is so repetitious, and so terrible sometimes, that I hate to listen to it. Because every once in a while the ideas are twisted and I wished, of course, I had doubles there. And perhaps it’s not intentional and sometimes it’s just a little stupidity, but it is repetitious to me to have to answer it with patience—“This is what is meant by A, B, C; this you have to know when you talk about what it is to be present to yourself; this is meant by Impartiality of your feelings; this you must use for that, without this and that and the other.” And I sit and I sit and I talk, and I write it or sometimes I dictate it, and there it goes and then there is another tape and another tape and another tape. And I do it—for what: To help me to keep Awake; to help me to be reminded; to help me to see that in that, maybe that attempt something good can come for someone else. And every once in a while when I happen to step on their toe I know that I won’t

be liked for it and it will be criticized, and it will then be considered as if I know and under such conceited attitude I just hold forth at great length as if I'm an oracle.

And whatever other opinions there may be and ... what difference will it make to me. Because why should I repeat for a thousand and one times the same thing that I've been talking about for the last twenty years and for forty years have been in contact with. I say it has to be done. Because, why shouldn't I. After all ... and why shouldn't I use that kind of Suffering for me which definitely I create for the sake to be reminded of Labor; and to apply to this Labor my Consciousness and my Conscience to be able to say I have done this, and this is the talents I did not buy but maybe, I hope, it has fruits. But in the process I cannot look for approbation, and I do not expect it anymore. Because, what is the difference to me when I already happen to know that that what I say is nothing else but a sign of my life where it is at the present time. But I must further continue by repeating ad infinitum until I, myself, with that kind of an attempt feel like throwing up because it is not digestible any longer. And still one continues to put it in oneself, so that finally that what is there changes into that what it ought to be and becomes permanent.

Conscious Labor is the only means by which Awareness becomes a permanent Awakening and a state from where, then, one does not have to go back again into subconscious and unconsciousness. It is the place where that what is Consciousness and Conscience start to operate in one's life. It is the place where one never will forget that Awakening is a state of one's life belong to Man and not belong to an animal, and that from there on ... and from that time on God can be with one if one wishes, and that the 'I' is permanent for oneself.

That is why it is important to remember the reason why this kind of a phase of oneself is put at the 'Fa'-bridge of the intellectual body, and why it is fed by the energy coming from the 'Si-Do' of one's Kesdjanian body. What is needed for this kind of a Suffering is that one is free also from the feeling; it is that ... in that kind of Suffering that what is Kesdjanian dies within one, the same way as the body dies physically when one wishes to grow in the direction of an emotional state. And that's why it is necessary to enter into this kind of a condition of Conscious Labor in such Silence that one can hear what a Conscience will tell you; having then by means of how I reach the center of oneself so that one knows at such a time that then there is something to talk about because the language, although completely strange, all of a sudden becomes clear in a form of having no words and no sound and no tune and no melody; and no recognition you know anything of association, and at the same time existing in full force.

This is the problem that one must face ... and, in life one already starts to consider this question a little bit timidly every once in a while, whenever it has to do with an aim of oneself. Whenever an aim is predicated on that what one wishes of God and not of oneself. Whenever the aim for wishing to Work on oneself includes the possibility of the Fourth and the Fifth Striving of one, it is really at that time that one needs this question formed: How to Labor Consciously. That is, the creation of such conditions in which one starts to understand what is meant by the aim of creation and why life happened to be the way it is now on Earth, and how impossible it is that it should continue in that kind of a state, and almost that one cannot understand why in first place it happened to be created in the form of a Man.

And that particular problem in this kind of a Silence of meditation about what to create—what to do now, how to make conditions so that I know for sure that something in me is going to Suffer—what will Suffer in me. That what I wish to Suffer is my essence. Not my ordinary existence. I have to purify my essence also for that little part that belongs to the ‘Do-Re-Mi’ of the Kesdjanian body; because the Soul starts at the ‘Fa’ of *that* Octave, and it does not want to have anything more to do anymore with that what is already on Earth. It is still tinted. This kind of feeling that is expressed, it is still tinted with selfishness of myself, and what is needed for this kind of a move form of Labor is to be free from oneself as one is, and the accent should be placed on that what belongs to God. This is what changes the feeling, of course, into the emotional state; and this emotional energy is the fusion which is needed at ‘Si-Do’ of Kesdjan to bring about the possibility in ‘Fa’ of one’s intellect, and Soul that will ultimately will be helpful in the ‘Sol-La-Si’ of that Octave to become totally One in three bodies and then entering to the Cosmic Conscious state.

There are indications of that; because whatever one sees of the Lights of Karatas, it’s exactly such moments of recognition of that what one is with one’s birthright, that what one is when one was born, that what stayed in a period of gestation without being born and remained pure during that period because it was not as yet affected by the outside world and it did not have as yet organs that afterwards one calls ‘one’s own’ in the form of the five sense organs. That is the period I talk about: That I wish to bring that out of me when I wish to Work Consciously, when I want to create conditions which make me Suffer. All of that what is ordinary manifestations you might say has been ‘done away’ with, practically, in the period of Experimenting with myself, but that what is left is my essence; and my essence also being a little

bit impure; even if it's in that particular section of Man Number Four it has an idea of a wish to grow, it still is subjective and that has to be eliminated—unless you wish it ... that has to be destroyed.

That what remains, finally, is the essential essence. That what remains is the essence of one's life. That what remains is that what one is as Self when one is born on this Earth. That what remains is that what one has received from one's father and mother as the carriers of that life, and during the time of gestation it was being formed, produced in such a way that it could have a coating to protect the life as it was. That is, at the moment of birth it's still ... as a first cry realizes that it has entered into an unconscious state.

When one sees this kind of totality of Work, this kind of idea of what is there that is in the way, then, that prevents me from even creating such conditions when the accent is not on myself—is exactly my selfishness. Sometimes it's called 'belief' in myself. Sometimes it is hanging on to something for fear of not having something else to take its place. Sometimes it's a remnant with which one has been familiar and which one has, by association, a right to keep, and that one is not willing to give it up. Because, what will there be when that isn't there of me. It is the love of oneself that ultimately prevents me from wishing to Suffer. That is why I avoid it whenever I can in ordinary life, and that is why when I, in ordinary life, am selfish I will only take that what is of a certain use to me primarily, and I will avoid that what is already going against the grain. But it may have meant something for someone else, but when it now has to mean something for God, then I have to take it entirely out of this subjectivity, and why should I wish to do that.

Because, you see, the good reason for wishing to Suffer voluntarily or Intentionally, is that I know that I will die. When this concept is mentioned by Gurdjieff, it has exactly this meaning: That the death of Man cannot be avoided, and that the time that he has to consider the possibility and the absolute certainty of death is when he happens to think; and that that can for him, then becomes such certainty, with much more value than a vague hope or a useful fate or that what one calls a little bit of 'love.' That what is needed for Man is to divorce himself at such a time totally from all of the manifestations of his personality; all his thoughts and his feelings, and that then in the quietness of the 'Si-Do' of his devotional state, which is already quite a bit removed from the 'Si-Do' of the physical but still attached to it. When it goes over to the Soul, it starts a life of its own; because that what is the Soul, starting on top of that what is physical body, has no

further attachment to it, than only that the physical body gives it a pedestal from where the Soul can look around into the universe, which the physical body never can give it.

One goes into this kind of idea of how to Suffer—how to wish to create, how to answer to that purpose of one's life—with the aid of God. One prays, at such a time, "What is right for me now." What should I do. Should I wish to commit myself. Should I do this for the sake—of what. For someone else? I said a little while ago for the 'glory of God,' for that what is for my fellow Man, for that what I believe in as expressing my love for them: To help to create for them conditions so that they can grow. Even if they don't know. Even if it means the creation of a vacuum so they go into it without any further knowledge of how they went. But that is really the meaning of "So help me God, I will"; and that then, based on that what He tells and what He will tell when that what is my 'I' reaches my Magnetic Center and then confers and then listens to the voice of my Conscience within, that then—*then*—he is told what to do.

Not before. Conscious Labor means that the secret of one's life has been disclosed. This is the vital point for oneself. When it is reached, there is no other way but to return to life. This is the one knowledge that will, at that point of the vitality, change into an understanding. This is the conversion where the beginning of one's personality ... and the end of one's personality having become One, then constitutes the beginning of one's Individuality. It is the state in which, as I've said once before, when I cross that bridge I will find God at that time telling me about the Fourth and the Fifth Striving. Because then He can communicate with me; not in words any longer, and not even in emotional states; that what He tells is in the wind; that what comes to me through the zephyr and what comes to me through a hurricane, that is the state with which I can compare this kind of communication which, of course, sometimes I can only hear in Silence, and sometimes I have to hear in the lips of thunder and lightning. That is the bridge. That is the Suffering. That is the doubt one has about oneself.

side 2      And, how to solve it. How to hold on. How not to lose faith. [aside: What is it, Bill. (tape turned over)] Because, what is this faith for. Faith—in what. Faith in myself? But I know myself. I know what I am. I know I cannot count on that. I cannot count on the manifestations of the way I behave. I cannot count on anyone else outside of me; not even them ... or they who remind me. I have to find this kind, within myself, of the purest point within myself, in which there are no further words of explanation. I can find this faith in that what is my essential essence. Then I know this faith is my life, and I place my faith in the fact that my life is eternity.

What will the results be crossing this kind of a bridge, ‘holding on’ you might say to the ropes, seeing what is there, separated as it probably is ... with fear and trepidation going across the gorge which separates. At that time I leave all unconscious states behind me. I want to enter into the realm where it is possible for me to be prepared for a different purpose in life, in accordance with the Fifth Striving. That what I believe in when I once know what God has meant for me in, you might say, waiting patiently at the other side and at times calling, and at times in a very soft voice being much stronger than the strongest wind.

What will happen. I don’t look back. I get through it with that. I don’t wish it any longer. I know that that what is needed does not need life anymore. It is at that time that I can dispense with the physical body. And before, I cannot. And before, I must pay the price. Before, I must remember what is Observing me. Where is ‘I’. Where is the replica of God in my life, within me. Where is it that I consider this Consciousness to exist. What is it that I expect from it. To what extent can I count on that Consciousness to help form a Conscience within me; so that that Conscience will bring me up to the point of a production of energy of an emotional kind which is needed as a shock for my Soul to go over into that what remains, then, permanent for me as a Man.

That is the reliability of a Man as he says “Yes” and he means it; and when regardless of the many vacillations he may go through for the purposes of being understood in some way or other, that the underlying foundation is constantly that what I know I say, because that what I say I must. That what I must say, I do for the sake of my life. That what I consider the sake of my life is the protection and the wish to make that what is life now free, so that in that kind of protection I will bring it to the point where the edges of my life are not disturbed any longer by the form of my body. And that that what may have come to it during my lifetime and perhaps even influenced a little bit as if it were possible to have impurities be contained in my life, the purification with the five Strivings becomes the quintessence of my life; and then in that purification my life can fuse because there is no edge, no form, no sides, the edge itself has gone over into Infinity.

We talk about these kind of things once in a while for perspective, so that there is something in you that is kindled; and you call it your ‘feelings’ and sometimes your ‘emotions’ and it is your state of your life in which you try to strive towards an understanding, and you hope, then, in growing that you will finally understand. And that ... for that you must have hope.

The hope for you is always that I know that if I wish to continue to live as well as I can and with the best of intentions and eradicate that what I know already long ago should have gone by the board, and that I fight against selfishness and self-love and admiration and all kind of vanities and things that really don't belong to a Man, not even on ordinary Earth—that that for me becomes the driving motivation of my life, in which now this should become clear and that should give heat and warmth to my life, as I want to ... to make it flow over.

This question then that comes to one: How can I contain it, and how can it stay at the boiling point. How can I remain clever enough. How will I have the knowledge to know when to stop. What is it that I need for this kind of self-knowledge, to be able to say "Yes" at times and at other times "No." To be able to control that what may be motivations; well-intentioned but not in the right place, and not able as yet to put in that kind of a form where it becomes useful to someone else. And how will I know what to do. I know the answer is by practice, by experience, by openness, by seriousness and, last of all, by honesty. Because if I remain honest regarding my Conscience, then I can rely that that Conscience will tell, and that all that I have to do is to be open to the voice of God when He wishes to speak. And for that, I have to be in this kind of a state of almost overflowing. I have to be at the point where it starts to cross the bridge with all my paraphernalia. All that I need is all and everything, and with that I cross and I leave everything alone. Whatever it is, it can crystallize out like a salt pillar and it can be burned like a bridge. But I continue... But, that is then my aim. I know once and for all that my aim will remain my aim all throughout the rest of one's life.

To get this—this kind of persistence, this kind of not wanting to give up regardless of the difficulties that are in the way—and at the same time admitting "Not yet." Not yet. Maybe, but not yet now. What can happen in the future, no one knows. That what may be as a miracle can come tomorrow. It can come now, maybe it is already there without me knowing it. Then I pray for the opening of my 'I' so it will perceive *really* as it should perceive and what I always have wished to create for it; that kind of a condition, that it actually starts to function as an 'I' within; that 'I', having every possibility of myself as a personality and as an individuality, within this 'I' then is all that I am as three bodies fulfilled to the top of 'Si-Do,' and then at that time that energy which came from Kesdjan and which was directed for the purpose as a creation of suffering, will then take the road towards God and link me ... at that time a fusion of the three bodies, in that state as an entity it will link me with God.

This is the aim that I should have, and that is why the persistence, and that is why I should have this emotional quality. Because that emotion will give me the road that is the energy. It will give me that what I need in order to get out of this totality. I call it now ‘my own’ little solar system. It is that what is needed when Beelzebub has fulfilled his six trips and consideration and that what he, then, was pardoned for having undone that what was a mistake—a premature interference ... and already so-called ‘knowing’ without having a foundation to stand on, and already wish as a certain spontaneity wanting to show off toward God to show how wonderful Beelzebub was as an angel—and for which he had to fall down to make it clear that not all of his debts had been paid as yet, even including debts to Mother Nature, so that six trips were necessary to come down to that what was the body.

For us, what is the body for our own solar system and what really ... in principal that the body is the total universe for us in our concept of what we understand by eternity. Don’t ever think we will lose it as long as we’re on Earth. We will place it. We will know the function. We will know where it belongs as servant—how it should be, where it should be, what place it must have and keep. Because, do not give it up prematurely. That what is needed—if you remember the little scale, the diagram—is the connection of all three ‘Si-Do’s, and he is a happy Man who can, at a certain point in his life, have three bodies in which the ‘Si-Do’s are connected. The ‘Fa’s are connected and all the ‘Do’s are connected. That is the figure, and it’s the kind of a drawing that one should have in mind: Made up of two triangles which fold over and cover each other and which, then, in reverse order produce the direction in which one goes: Up instead of down.

The first triangle points down into the state of unconsciousness. It is where the devil dwells, and which we leave. And, we turn the triangle. We turn it over along the axis of our possibility of understanding life as it should be understood by means of separating inner life from outer—or by realizing the distinction between subjectivity and Objectivity—and then the functioning of that triangle, this time pointing towards Above with its important point; because that what is there, then one understands as a triangle belonging as the top half of the three Octaves, and one turns it again so that then it fits on top of the, what is for us, our physical body.

I’m not talking allegory. I’m talking schematics. I’m talking visualization that you can follow; and if you can’t it doesn’t matter very much, because the whole point is simply that that what is the growth of one’s life in the turning of these two triangles simply means that I make an

effort. The effort at first is the effect of a Conscious striving to become Awake and Aware, or to keep this Awareness for whatever it is, that one can then at the proper time change it into a permanent Awakening. And the second triangle is that what is the fusion process to become One in everything of one's Self, so that then in that particular state ... entity representing in the image of God, that what is His Endlessness. Because that what is the entity in a point is endless, and then can grow in all directions endlessly. That is the meaning of the changeover from our little solar system into that what belongs to the totality of the universe.

I have a feeling I talk too much philosophy about this, as if there are certain things that I really would love to communicate to you. And I know perhaps it is not right I talk this way and perhaps you cannot understand it, but don't worry about it. All I wish to tell you: I am a little older, of course, and I know a little bit by experience, and I tell you about states and I tell you about what can happen to a Man when he wishes to continue to grow and to live and to Work, and what finally will give him an insight in him ... into himself, and a knowledge of a certain kind which of course for him becomes permanent. And then, when it is that the fear of death has disappeared and that what one does is simply the continuation and the performance of a few tasks on Earth, and when the proper time comes that one can actually say "I now kiss you goodbye," because you have done what you have to do. You, Earth, can stay where it is and you, whatever the planets are, even them I leave because I know now what is the central point of myself.

That is why I talk like this every once in a while. I would like to tell it to you because I think it is of value. I think when one talks about one's 'I', that one wishes that 'I' to become for one a guide in one's life; that one has to cherish and build it and contribute to it whatever you can spare; whatever what may cost to you, something ... that you give it as food so that what is worth more than you are. And you must know that that is you, which at the same time is worth more than what you are now. And that one tries in the building in the attempts one makes to Wake Up, to hope for that kind of a guide that it can stay and be with one, and that one wishes in all opportunities of life one can take then this as an experience and not to criticize, and to let go of whatever is because it is always useful for oneself.

Never mind your ordinary little bit of suffering or the difficulties you are under, or whatever it is that causes this discontent or even reluctance, and sometimes the desire, not to wish to continue to live any longer. Continue, simply because if you wish to continue to Work

you will ultimately find light and you will find a reason and a meaning for your existence. You will find an emotional state in which there is no further question about the reasons ... reason for the existence of yourself on this Earth.

This is what I wished you would keep. This is what I wished that you would carry as a talisman, as a little amulet around your neck, as if that what then could become for you reality, remind you of the place which is perhaps most important for your body. It is the relationship between your mind and your feeling, or between your Consciousness and your Conscience. And if the idea of that is around your neck—a sensitive part in your physical body which is constantly led astray by all kind of activities of the muscles of your cells—so that there is constantly in anyone's shoulders and neck a certain stiffness and a certain form of crystallization; that this as a talisman with a little string around your neck will remind you of that what should separate, like amber separated the sphinx, the head from the body that that would ... you should try to build, there at *that* point is the remembrance of the Buddhist ... the Buddha necklace.

I hope you can Work. Next week I will not be here. Next week there is no meeting, than only for Group leaders. Groups II continue, continue, continue; with much more strength; with much more knowledge, of remembrance of your Group; with much more ability to advise and to enter into their lives; with much more wish to build them up and to listen to them and to hear where the questions come from, and then to answer simply for the sake of elucidation, and not for the sake of hearing yourself.

I know these difficulties well enough. I've gone through life more than enough, with more than enough experience, and when I talk I talk about these kind of experiences of myself. And the reason I tell it to you is that they are really not my own. They belong to you if you wish to Work. And if you don't wish to Work, that what you hear and you don't take will be deleterious for you. Take the way it is. If you can, take it to your heart; in that a wish will be created for your life, and then you will profit by a few of these little words which I happen to say.

Goodnight.

End of tape